

The Tender Plant

Read Isaiah 11:1-5: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit."

The humble circumstances surrounding the birth of Jesus were in accord with the prophecies of the coming Messiah. In the text, the Messiah is represented as a tender twig shooting up from the roots of an old withered stem. The humble station in life occupied by Jesse was accentuated by the jealous Saul, who referred to David's humble origin by calling him the son of Jesse. The prophet Isaiah enhances the humble life of Jesus in another place with these words, "for he grew up before him as a tender plant and as a root out of a dry ground." Indeed these similes of Jesus coming as a shoot and as a branch must be re-thought as our meditation centres on the lowly birth of the Christ-Child in the stable and the manger.

But this Tender Plant was rooted in God and as such it had the qualities to bear fruit of another kind. It was to bear the fruit of the "spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah . . . and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor." These words were fulfilled when Jesus at the outset of His ministry read from the book of the prophet Isaiah these words, "the Spirit of the Lord is upon because he anointed me to preach good tidings to the poor." The Lord Jesus came as a branch to "bear fruit". His was the spirit of wisdom and understanding. We must learn of Him, as Paul entreats, "that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him." Again, "that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." Therefore, "if any of you lacketh wisdom, let him ask of God."

Another fruit of this Tender Plant was, "his delight shall be in the fear of Jehovah." Holy Writ testifies of Jesus that, "though he was a Son, yet learned obedience by the things which he suffered." Christ had a profound sense of His mission in this world. To do the will of His heavenly Father was His meat. Even so, believers need to constantly let the Word of God quicken them to a deeper sense of fear lest we grow careless. We are admonished to the perfecting of holiness in the fear of God. We are to "work out our own salvation with



Forgive Us Our Christian World

A Young Person's Prayer

Forgive us, O God, for the kind of world we hold in our hands and offer unto thee as our tribute this Christmas time.

For its little children who these days peer through windows at the toys and food they cannot have.

For the mothers who will sell their souls to grant the desires written in their children's eyes.

For some who starve their bodies because of owning so little, and for others who starve their souls through having too much.

For these, and all the unseen and bitter tragedies of our unjust world, we crave thy forgiveness, our God.

Grant to each of us a new awareness of the ways in which we share in the sins and shame of our fellow men.

Dedicate us now, in the warm glow of the Christmas spirit, to the building of a world of brotherly good will.

In the name of him whose birthday has stirred these thoughts in us. Amen.

Colored Glasses

Look through colored glasses and what one views appears colored. For example with green tinted lenses even the white snow looks green, and with blue tinted lenses all one surveys appears blue.

Colored glasses influence a man's valuation of his fellowmen. Just examine the lenses and note how the judgment is affected.

Many unwittingly use green. The green eyed monster, jealousy, prevents a man from appreciating the worth of others; especially from appreciating the worth of others whose rank or riches seems equal or excel ones own.

And then those blues! The blue blood of royalty may not trouble so much, but when ones glasses have those depression blues there is trouble, for then everything one sees looks wrong. There is an unqualified

fear and trembling." This does not mean that we can work for salvation, but there are a lot of people who are so cocksure about their salvation, because they give Christ lip-service, that they have no uneasiness about their lack of spirit-filled lives and service to Christ and their lost fellowmen. There is a need to heed the Word of God which says: "pass the time of your sojourning in fear."

Christ came into this world as a tender plant. His life and death testify that the "weakness of God is stronger than men." "God chose the weak things of the world, that he might put to shame the things that are strong. For when I am weak, then am I strong."

—H. C. S.

guarantee that goes with the blue lenses namely that the wearer will not be troubled with optimism. This is the reason that pessimists always wear these as it enables them to keep perfectly miserable. They even find a little satisfaction in spreading that gloom and despondency to others.

When people are angry they see red. Bad vision again. Better cool off and get the glasses clean for red truly distorts the view. At such a time it is particularly important to guard ones speech, for if anger has colored what one sees there is a danger of foolish and wicked words flowing forth.

What can't the coward's yellow do? Many a hero of the Cross has faltered when this color has smudged the specs; and thousands of Christians remain inactive and gripped with fear for yellow blurs the sight.

Only with clear and clean glasses can one see clearly. Clear vision is needed to appreciate the worth and realize the needs of others.

—Jacob B. Stollée.

CANADIAN LUTHERAN BIBLE INSTITUTE

C.L.B.I. has had some welcome guests also for the evening programs, and also at other events. At a recent Saturday evening program the ladies from the Wilhelmina Ladies' Aid served after the program, and two weeks later the Fridheim ladies did the same. These aids are from the two Augustana congregations north of Camrose. Then on December first the Camrose Lutheran Ladies' Aid had a lunch. These contacts are much appreciated. The gifts brought are welcome.

Topics of Interest

LET THE TRIMMINGS EDIFY

Have you ever felt that the trimmings of the Christmas season have not been worth while? How many of you as you relaxed from last Christmas' rush said in your heart, "Next time, let's cut the trimmings"? And yet is that the solution? Would not we (and think of the children) miss something if we had no decorated Christmas tree, no special visiting, no green and red bells and streamers, no special ceremonies, no gifts, nor cards nor greetings exchanged, but life went along in the same old every day pattern?

It seems characteristic of man in general to crave a certain amount of trimming along with the central and bare necessities. Even Scripture recognizes it. When the prodigal returned the thing that really mattered to him was the father's love and forgiveness. The thing that really mattered to the father was his son's safe return. But the father immediately ordered trimmings for the joyous occasion: the best robe, the fatted calf, the ring and merrymaking. Another example: God describes the New Jerusalem as "made ready as a bride adorned for her husband."

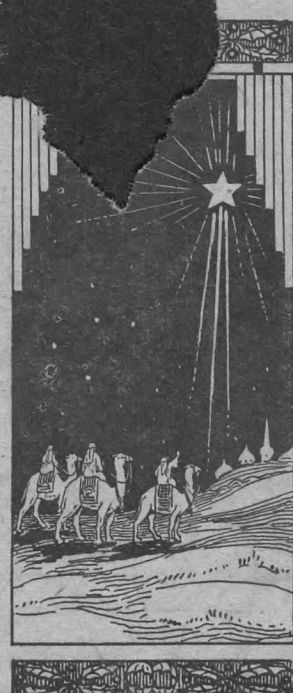
The trimmings are to enhance the occasion, to point to that which is central in it and to magnify it. The trimmings at the prodigal's homecoming were to reflect and express the father's love and his joy at his lost son's return. And how they must have built up the son's faith in his father's goodness and confirmed the assurance of complete forgiveness and reinstatement! As far as a wedding is concerned it would be just as legal if bride and groom were married in their everyday clothes. But the trimmings help to set this day apart from all others and emphasize its meaning.

So instead of indiscriminately "cutting the trimmings" let us eliminate the things that are not in harmony with the meaning of Christmas. Away with the Santa Claus and other distractions. Choose the trimmings that bring out the true reason for Christmas. Let them magnify the Christ of Christmas, what He came to bring us, and what we have found in Him. Then will our faith be built up, and instead of weariness we shall find renewed strength. Our joy, too, may be multiplied by the joy of those, who attracted perhaps only by the trimmings, came, and found the Christ-Child cradled therein. May such a Christmas be yours. Christ in the centre and all trimmings pointing to Him as your object of worship and the source of your joy.

—A. K. H.



Haugen Pastor A K Dec 48



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ANOTHER CHRISTMAS

There is Christmas festivity and Christmas cheer; there is worship and fellowship; there are reunions and home gatherings.

It is not so for all, for thousands have not heard of Christ—the Christ of Bethlehem. Many who have heard of Him know Him as an historical character, but do not worship Him in spirit and in truth. They are swept along and catch something of the festive spirit but travel on with a restless heart that knows not the Prince of Peace. Yes, there are hungry hearts too. Hearts that yearn to know the true joy of Christmas, that of the Lord Jesus Christ born in the heart. Then there are others who in glad abandon surrender themselves with all that they possess before the majesty of the Saviour from Bethlehem's manger.

Somehow the gripping sentence from "Forgive Us Our Christmas World" on the front page keeps ringing in the heart: "Some who starve their bodies because of owning so little, and others who starve their souls through having too much." What a true picture of the world of today! Into this world of contrasts comes the light of Christmas. Into this darkness comes the light of the world.

God wants us to shine. Every Child of God is to shine for Him. Of this the Christmas candle is a symbol. We quote the delightful poem, "The Candle" by A. O. — the Mission Tidings:

The candle can a symbol be
Of service and of love—
Its little light—
But how it shines—night?

The candle can a symbol be
Of greatness, generosity—
Of souls who pray and serve and give,
That others may believe—and live.

The candle can a symbol be
Of the true Light, the Diety—
The Prince of peace, the Saviour mild
Who came to earth—the Holy Child.

The candle can a symbol be
Of friendship and sincerity,
Of wishes true for Christmas cheer,
And happiness the whole New Year.

That you may shine for Jesus—
that is our Christmas wish for you!

The Bible not only shows man how to live, but it has an inherent power that makes it possible for him to walk the narrow road.—Storaasli.

Obituaries

Mrs. Mons O. Waldahl

Mrs. M. O. Waldahl, widow of the Rev. M. O. Waldahl passed from this world on June 30, 1948.

Born Ellen Berlie on September 29, 1858 in Waldahlen, Sundmore, Norway, she became the bride of Mons O. Waldahl in 1880. In 1882 they immigrated to America settling in Minneapolis, Minn. In 1888 they returned to Norway for a visit of a couple of years duration. From Minneapolis they moved to Pukwane, Wisconsin where they lived for twelve years. In 1909 they came to Canada and made their home in various towns in south-eastern Saskatchewan. The last years of her life Mrs. Waldahl lived in Estevan, Sask.

Mrs. Waldahl leaves to mourn her departure three children, Mrs. E. Schwab of Wisconsin, Olof of Lake Alma, Sask., and Emil of Estevan, Sask. Her husband and four children predeceased her.

Mrs. Waldahl become confined to her bed from a stroke in 1944. Her ability to remember and keep abreast of world and church affairs amazed her visitors. Departing to be with her Lord on June 30, her earthly tabernacle was laid to rest on July 3 in Lac Qui Parle cemetery.

Mrs. Karen Maria Forseth

Mrs. Karen Maria Forseth was born in Bardu, Norway, July 27, 1867. She was married to Ingebrigt Forseth and to them were born three sons and five daughters in Norway. They emigrated to Canada in 1908, coming to Bardo, Alberta, where they lived for four years. In 1912 they moved to Peace River country and homesteaded near Sexsmith, where she has resided till her death on November 19, 1948, at the age of 81 years.

Of relatives she leaves to mourn are: one sister, Ingeborg, in Norway, a brother, Peder, of Little Woody, Sask., all eight children, 53 grandchildren, and 51 great grandchildren.

Mr. Forseth predeceased her in 1938.

Mrs. Forseth was a dearly loved and honored mother and grandmother, and friend of many. It was partially due to her request that Dr. H. N. Ronning came to the Peace River area in 1913 and began missionary work. She was a charter member of the Norden Lutheran Ladies' Aid organized in 1913, as well as of the congregation formed in 1918.

In home and congregation her love for Jesus has been a witness to a great many through the years. May the memory of her, another of the pioneer Christian mothers of Peace River continue as a light for family, congregation and community.

"Blessed are the dead who die in the Lord."

District News

Pastor Gilbert Monson of Saskatoon will be the guest speaker at the C.L.B.I. Fellowship Week, February 7-13. Pastor Emil Pederson of the U.E.L.C. will be the other full-week schedule teacher. Others will also participate.

Pastor Sigmund Bue of Macoun, Saskatchewan, has accepted a call from the Naicam parish.

A joint meeting of the Bible camp boards of Prince Albert and Saskatoon Circuits was held in Saskatoon December 7th.

DEDICATION SERVICE

It was a momentous occasion, one which will go down in the annals of Bethany Lutheran congregation of Parkbeg, when on Sunday afternoon, November 21, the recently constructed church edifice was gratefully dedicated. Addressing a record audience, Pastor A. L. S. Mathre delivered an inspiring and challenging message using as his theme, "Dedicating for Eternity." Special music was rendered by the local choir and by Pastor and Mrs. Mathre. Others participating in the impressive service were

LUTHER THEOLOGICAL SEMINARY

MID-WINTER CONVOCATION

JANUARY 7-11, 1949

Saskatoon, Sask.

FRIDAY, JANUARY 7

9.00 to 9.40—Formal opening. Devotions and prayer session led by Dr. J. R. Lavik.
9.45 to 10.30—Doctrinal Study, "Sanctification," Dr. George Aus, St. Paul, Minn.
10.40 to 11.25—New Testament Study, "The Miracle of the New Testament," Dr. O. K. Storaasli.
11.35 to 12.20—Pastors' Clinic: "Youth Work." Pastor Oscar A. Anderson, Minneapolis.
12.20 to 2.00—Noon.
2.00 to 4.00—Discussion: "The Education Appeal." Led by Pastor M. A. Dale.
8.00—Devotional Service in Zion Church. Message: Dr. George Aus. Music: Seminary Chorus.

SATURDAY, JANUARY 8

9.00 to 9.40—Opening Devotional Session, led by Rev. T. W. Maakestad, Edmonton.
9.45 to 10.30—"Sanctification." Dr. George Aus.
10.40 to 11.25—"The Miracle of the New Testament." Dr. O. K. Storaasli.
11.35 to 12.20—"Youth Work." Pastor O. A. Anderson.
12.20 to 2.00—Noon.
2.00 to 4.00—Bible Camp Workers' Conference. Led by Mr. G. Loken, Outlook, Sask.
8.00—Devotional Service in Zion Church. Message: Pastor O. A. Anderson. Music: Male Quartet.

SUNDAY, JANUARY 9

9.00 to 9.30—The Evangelical Lutheran Hour (CFQC). Message: Dr. George Aus.
11.00—Divine Worship in Zion Lutheran Church. Guest preacher, Dr. G. Aus.
3.00—In Zion Church. Message: "The Continuing Program of Evangelism in the E.L.C.," Pastor Dale. Discussion.
7.00—Vesper Service in Zion Church. Guest preacher: Pastor Oscar A. Anderson, Minneapolis. Music: Zion Lutheran Choir.

MONDAY, JANUARY 10

9.00 to 9.40—Devotional Period, led by Pastor A. M. Vinge, Dean, Canadian Lutheran Bible Institute.
9.45 to 10.30—"Sanctification." Dr. George Aus.
10.40 to 11.25—"The Miracle of the New Testament." Dr. O. K. Storaasli.
11.35 to 12.20—Report from Canada District Planning Commission. Pastor J. B. Haave, Admiral. Discussion.
2.00 to 4.00—Open Forum Discussion. "Our Foreign Mission Program." Led by Dr. J. R. Lavik.
8.00—Devotion Service in Zion Church. Message: Dr. George Aus. Music: Seminary Chorus.

TUESDAY, JANUARY 11

9.00 to 9.40—Devotional Period, led by Pastor Evenson, Principal, Sask. L.B.I.
9.45 to 10.30—"Sanctification." Dr. George Aus.
10.40 to 11.25—"The Miracle of the New Testament." Dr. O. K. Storaasli.
11.35 to 12.20—"Our Home Mission Program." Pastor P. S. Dybvig, Minneapolis.
12.20 to 2.00—Noon.
2.00 to 4.00—Discussion: "Our Home Mission Work," led by Pastor Dybvig.

A cordial welcome is extended to both pastors and laymen to the second Mid-Winter Convocation at Luther Seminary. The sessions will be held this year in the Seminary Chapel.

Meals will be served to our guests in the Seminary Boarding Club, but visitors are asked to make their own arrangements for rooms, as all the Seminary rooms are filled with students. Since there will be other conventions in the city at the same time, we suggest you make your room arrangements early.

We heartily invite anyone who can attend these sessions to make plans to be at Luther Seminary during the entire period.

Mrs. Fred Benson, Mr. Axel Olson and Mr. Paul Rudeen.

The church, which is a product of unusual teamwork having been built entirely by volunteer help, is completely paid for. Over \$1,600 of the building funds were donated by Bethany Lutheran Ladies' Aid of Parkbeg.

On Sunday, October 31, the Norway Lutheran League presented a program at Swan River, Manitoba. "The Normal Christian Life Matures in Christlikeness" was the theme around which the program was centered.

Amerika-Brevet Fra Sønenn

Continued from Page 3)

høre. Hun kneppet de tynde hender ihop saa det knaket, barnetrøien holdt hun endnu mellem dem, og munden gik ustandselig med mumlende ord.— Hun lovet og takket Gud for hans store naade!

Enertsen satte omhyggelig messingbrillerne paa og klippet forsigtig konvolutten op med en stor saks, trak brevarket ut—der laa en underlig lap indi—Enertsen vidste hvad det var: Nu blev det nok baade til tobak og kaffe i lange, lange tider fremover.

Kjære For-eldre!

Je griper pen-nen for atte si je lever med helsen og i li-ke maate med dere —

Enertsen stavet, det tok lang tid: Det var især om hvad gutten hadde kjøpt av klær og om frakter og alt slikt.

Skumringen bredte sig, den vesle flatbrender av væglampe blev tendt og atter gik der vel en halv times tid før han naadde de siste linjer i brevet men der stod ogsaa det viktigste:— Vil Gud, saa kommer je heim i neste maane til mine kjære for-eldre. Je vil være hos dere den tia dere har att—sia saa — — —

Enertsen maatte flytte lidt paa sig. Petrea laa saa underlig med hodet helt borte paa hans skulder.

"Flyt dig lite gran, du Petrea!" sa han kjærlig, je skal baresten — —

Men Petrea faldt nærmere ind mot ham.

"Aa Gud, hjelp mig!" Den gamle sjømand stivnet til. "Petrea, due er vel ikke sloknet? — —"

Enertsen la brevet fra sig paa bordet, bøjde sig bakover og slog med knyttet neve i veggen alt det han orket, i den ubekvemme stilling han sat. Straks hørtes slæpende trin i trappen og Bolivia—seilmakerens enke—lukket paa døren:

"Hvad er det, Enertsen, har dere faat brev fra sønnen?"

"Petrea er sloknet. Petrea er sloknet!" storhulket Enertsen. "Og justement naa vi skulde ha den store glea. Ingebret kommer heim."

"Saa, saa Enertsen!" Bolivia gik stille frem paa listerskoene, tok varlig om Petreas vesle skikkelse, løftet hende bort far Enertsen og la hende kjærlig ned paa softbenken.

"Saa, saa, Enertsen, graat ikke slik.—Je tenker Gud just sendte gutten din til dig i rette tia, nu du blir ensom." Konen blev var barnetrøien i den dødes hender. "Og hvad gleden anbelanger, saa faar Petrea en mye større:—Tenk, altid at være sammen med barna; der oppe er der ikke noe som tar dem fra os. — —"

"Juleneket."

THE CANADIAN TREASURY
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Solopgang Fra Det Høye

“Men ogsaa du, barn, skal kalles den Høyestes profet; for du skal gaa fram for Herrens aasyn for aa rydde hans veier, for aa laere hans folk frelse aa kjenne ved deres synders forlatelse for vaar Guds miskunnelige hjertelags skyld, som lot solopgang fra det høye gjeste oss, for aa lyse for dem som sitter i mørke og dødsskygge, for aa styre vaare føtter inn paa fredens vei.” (Luk. 1:76-79).

Det kan være modig aa plystre i mørket. Og det er gjerne bedre aa plystre enn aa graate over mørket. Men som oftest er plystringen et dekke for en frykt som er bange for aa se over sin egen skulder.

Den første jul var slett ingen glad jul. En glad jul er ofte en lat manns jul. Naar ladene er fulle er det ingen sak aa ete, drikke og ta det med ro. Og saa sender vi gjerne naboer og kjente, slekt og venner et lite budskap om juleglede. Det er som om vi tar julen ut av dens evige tid og setter den ned ved vaar egen arne, akkurat som den var en husyndling av et eller annet slag. Hvem som helst kan faa den slags jul, hvem som helst stom tar tid til aa pynte huset med glitter og kranser og glanspapir, hver og en som henger stas paa et juletre, kjøper gaver og smaatterer av mange slag.

Hver og en av oss kan stelle til vaar egen lille personlige jul, hvis vi ønsker. Men der er somme av oss som ikke ønsker en jul som tilhører oss. Vi vil langt heller tilhøre julen. Vi feirer vaar Frelzers fødsel. Vi legger ned vaare hjerter og liv foran hans krybbe. Vi ser barnet som ligger der, bildet av den evige Gud, usynlig, den kjærlige Gud som sente sin egen Sønn for aa frelse oss fra synd. Og vi vet i vaar forstand, vi fornemmer i vaar sjel at han Er SOLOPGANGEN fra det høye som gjester oss. Han er den som kaller oss ved sitt evangelium i dag-ikke aa sitte i mørke og dødsskygge lenger, men komme inn i hans lys. Og i vaare hjerter kjenner vi en sterk, tillitsfull trygghet. Vi er fylt med glede over at vi ikke lenger er alene midt i frykten og skrekken over det naaværende og den tid som komme skal. Vi behøver ikke lenger aa plystre i mørket. Jesus er her-vaar Immanuel-Gud med oss.

Saa er det ikke lenger nødvendig aa vandre i dødsskyggen, for han som er Solopgangen fra det høye er vaart Liv. Han er den som er her “for aa styre vaare føtter inn paa fredens vei.” Og han er den eneste som kan gjøre det, for han er vaar fred, og vaar Fredsfyrste. Og der for maa vaar glede bryte ut i sang. Og da kan vi gi og sende vaare venner mer enn “the same old Merry Christmas” som flyr gjennom posten. Da kan vi dele med dem, den sanne julefryd og fred vi eier, og det lys vi har i vaart eget liv fra Kristus.—Solopgangen fra det høye. Hans lys og sol er mer enn julelys og elektrisk lys. Det er evighetens uforgjengelige lys over livets og dødens mørke og skygger.

Da O. Henry, den berømte “short story” skribent laa i dødsskyggen, ropte han til sykepleiersken: “Søster, gi meg et lys! Jeg er bange for aa gaa hjem — i mørket.” Men han gikk bort, som saa mange lever, uten aa gi akt paa Jesu kall: “Jeg er verdens lys. Kom til meg . . .”

Idet han taler om seg selv, sa Jesus til en framstaaende jødisk raadmann: “Gud sendte ikke sin Sønn til verden for aa dømme verden, men forat verden skulle bli frelst ved ham.” Den som tror paa ham blir ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har trodd paa Guds enbaarne Sønns navn . . . Og dette er dommen, at lyset er kommet til verden, og menneskene elsket mørket

Amerika-Brevet Fra Sønnen

Av Nina Moe Leganger

Øverst paa Tyholmen—den eldste del av Arendal—laa et langt, graat hus med en mengde smaarutede vinduer—kalt “Arken.” Hvad det oprindelig var bygget til, vet jeg ikke, men i min barndom blev det store rum nedenunder brukt til navigasjonsskole, mens der ovenpaa var værelser med kokeovn, og her bodde gamle sjømænd med koner.

I et av disse—hvis vindu vendte op mot Terneholmens sag—levde baatsmand Enert Enertsen og hustru Petrea. I sine unge dage hadde han gjort sig bekjendt ved at berge ind i haven en synkeferdig finsk bark og redde hele besetningen. I mange aar—saa lenge han og Petrea bodde ute ved Galtesund—gjorde han tjeneste som kjendtmann og hjalp i en snever vending baade store og smaa fartøier. Men da den yngste søn, det eneste gjenlevende barn strøk fra dem til Amerika, og vesle Anders, dattersønnen, gik i raaken og druknet, kunde de ikke være alene lenger der ute, men maatte flytte til Arken, hvor de som belønning for hederlig vandfrik fikk fri bolig og seks mark og otte skilling uken.

Nu sat de her og nød kveldshvile—og jo roligere de holdt sig, jo mer krøket gikten dem og lemmene stivnet.

Over Nidelven, med Terneholmens sag i forgrunden, rødmot himmelen saa sterkt, at de hvitklædte aaser og saa fik farve, og mot disse stod igjen granskogen paa Hisøien i dyp blaa-fiolet skygge.—Et saa herlig farvespil at ingen jordisk kunstner kunde fremtrylle maken til det.

“Imorra faar vi storm.” Enert Enertsen karvet op skraatobak i vinduskarmen, gnidde den godt ut og stoppet snadden.

“Aa sier du, Enert?” Petrea var blit svært døv i den senere tid.

“Imorra faar vi storm” ropte Enertsen gjennom den hule haand.

“Storm, og je som vilde til kjerka. Du veit, det er Ingebrets geburtsdag. Det er svært saa lenge siden vi hørte fra ham.”

Enertsen talte mer sig selv end til Petrea. “Hadde han blit ved at fare med “Desideria,” saa hadde gutten vel naa gaat paa stjørmandsskolen her i vinter.” Bak, bak! Det var ikke let at faa luft i den sure snadden. Bak, bak!

“Ja, ja, at han skulde fare saa langt!”

“Aa er det du prater om, Enert?” Petrea humpet frem og tilbake med den ene haand støttet mot hoften. Hun hadde koka kveldsvelling og satte nu tallerkenene bort paa vingebordet. Det skvettet over mens hun bar dem. Straks var Sirius, den gamle, brandete katten der og slikket det spilte omhyggelig op av det slitte, flisete gulv.

“Det var om han Ingebret!” ropte Enertsen atter gjennom sin roper—den hule haand.

framfor lyset; for deres gjerninger var onde. For hver den som gjør ondt, hater lyset og kommer ikke til lyset, forat hans gjerninger ikke skal bli refset; men den som gjør sannheten, han kommer til lyset forat hans gjerninger maa bli aapenbare; for de er gjort i Gud.”

Venn—er du kommet inn i Solopgangen fra det høye?

Eit ljøs som ei tek ende
Med Jesus han oss sende,
Eit ljøs med livsens glans,
Som ævelig skal straale
Og leida oss til maale:
Fraa dauden inn til livet hans.
(Rev. Lanstad 136, 2)
—H. Arnholt Strand.

“Aa ja, aa ja, hadde han ikke vært saa langt væk!—Kunde han ikke ha faat arbeide paa saga og bodd heime hos os?”

Enertsen sørget likesaa dybt som Petrea over at sønnen hadde reist. Man han vilde ikke gi si over.

“Aassen vilde det bli,” sa han til alle som besøkte dem, “om jeg ogsaa graat med hende?”

“Du kan da vel begripe, Petrea, ein gut maa ut og se sig om i verden.”

“Aa sier du, Enert?”

“Ein gut maa ut og se sig om, Ingebret kan jo ikke gjøre for at han er eneste ungen vi fikk beholde!” skrek han atter i roperen.

“Aa ja, ja! Hadde vi enda hat Anders—aa ja, ja!”

“Du skulde takke Gud, Petrea.—Naa sitter vi her og har ikke andet at gjøre end som at late os i go varm stue, ete velling og røike.”

“Aa sier du, Enert?”

“Du skulde takke Gud, Petrea.—Naa sitter vi her og har ikke andet at gjøre end som at — — — Og saa har du jo mig!” brølte han igjen.

“Aa ja, ja, men je var naa mer glad den tia je sleit med at faa ungeflokket alet op.”

“Det var je ogsaa,” snakket Enertsen med sig selv. Det blev for slitsomt at rope Petrea op støt.

Han satte sig ind til bordet, læste en lang bøn og slubret velling i sig. Alt imens blaaste han pa den, saa der gik svære dønninger i tallerkenen.

“Kan du hugse, Enert, da Ingebret hadde krilla? Jamen trudde je ikke han aassaa var strøket med,” vedblev Petrea.

“Joda, og gammeldoktoren blei hos os hele natta i den fæle stormen. Det blaaste slik at sjekta, som laa trukket paa land, for paa sjøen.”

“Aa sier du, Enert?”

“Je hugser han hadde krilla!” skrek Enertsen, sa han fikk velling i vrangstrupen og et hosteanfald atpaa.

“Naa skal du baresten se!”

Petrea skubbet stolen fra bordet og humpet bort til dragkisten, hvis øvertste skuf hun med stor møyie fikk drat ut. Febrilsk rotet den gamle til hun fandt hvad hun søkte: en liten, falmet barnetrøie. Met et næsten skjelmisk, men rørende smil om sin mund, la hun den foran mandens tallerken:

“Aa er dette for noe?”

Enertsen rørte ved den med et par stive, krokete fingrer.

“Aa sier du, Enert?”

“Je mener! Ingebrets trøie, jamen var den liten!”

“Ingebret og vesle Anders blei kristnet i den—Hisøi kirke. Aa ja, ja —.”

Stilheten laa over rummet. De to gamle sat forøverbøid, noe blinkende gled over Petreas rynkede kind. Enertsen pusset nesen støiende og lenge i det store, blommede lommetørklædet, leste atter en lang bøn, reiste sig besværlig og gik mot vinduet. Sirius benyttet leiligheten til at slikke velling like fra gryten, kokeovnen var ikke varm lenger.

Nede paa bryggen lekte noen barn, deres høie, lyse stemmer brøt stilheten.

“Petrea!!” Enertsen ropte det saa plutselig og sterkt, idet han med ungdommelig hurtighet vendte sig fra vinduet og mot hende, at det vakk selv i den tunghørte gamle. “Petrea, jamen kommer Niels postbud her ind!” Og før Petrea kunde faa sagt sit vanlige: “Aa sier du, Enert!” stod postbudet i døren, og Enertsen fikk travelt med at finde de to skilling han skulde ha for ombringelsen.

Petrea forstod straks situasjonen,

I Brennpunktet

Intervju paa julekveld

Hva tenker du mest paa julekvelden? Vi retter spørsmålet til en barber etter han har klipt haaret vaart.—Det er ikke saa godt aa si i farten. Vi er saa slitne etter julestria.—Ja, det er forstaaelig. Men naar du naa kommer hjem? — Jo, presangene og den deilige kalkunen. — Men tenker du ikke paa noe spesielt i forbindelse med julen? — Jo, det er den merkeligste høytid i aaret. Fred paa jorden, i mennesker hans velbehag, slik staar det jo i “Boken,” men det tenker vel alle paa.

Vi gaar inn i en fruktforretning, og treffer selve sjefen, en italiener. Han svarer fort paa vaart spørsmål.—Barndomshjemmet, hvorledes vi hadde da vi var smaa, og paa forandringene som er kommet til siden og saa alle de som er gaatt bort. Og saa er det saknet da. — Du synes altsaa at julekvelden er en trist kveld? Aaja, baade og, da tror jeg alle mennesker er “litt” religiøse.

En handelsreisende for et tobakkfirma har ikke stort aa si. — Ja, jeg tenker paa julen naturligvis, paa hvilken egenartet høytid julen er, men det er ikke annet enn hva alle dødelige tenker.

Vi tar en drosje (taxi) til jernbanestasjonen. Chaufføren er en hyggelig, pratsom kar. — Hva han tenker mest paa julekvelden? — Aa jo, det er jo mest paa ungene det, at de skal faa det festlig den kvelden. — Men synes du ikke det er noe særskilt ved julekvelden? — Jo, alt er likesom det bør være. Vi er som regel samlet hele familien hos svigermor. — Men tenker du da ikke paa julens budskap, hva det kunne ha aa si deg? — Han ser fort paa meg i speilet og tygger lenge paa det som kommer: — Jo, julen er jo liksom Guds egen dag i aaret.

Saa gaar vi inn i en kolonialbutikk, og retter vaart spørsmål til ekspeditrisen. Hun tenker seg om — lenge. — Det er saa vanskelig aa gi uttrykk for i ord. Slike underlige lengsler tar en.

Organisten i en av byens mindre kirker minner oss om hvor mange det er som har det vondt og lider nød den kvelden. — Men saa kjenner vi jo ogsaa gledene ved aa minnes at Gud har sendt oss sin sønn og opfylt sitt løfte til oss.

Paa et gatehjørne slaar vi av en prat med en eldre mann — avisbud, krigsveteran fra verdenskrig I. — Jeg tenker paa at jeg skal bli kvitt denne tunge avisbyrden en dag. — Men er dette det største for deg? — Aa nei, jeg mente det bare saan rent menneskelig, for det var det som falt meg inn i farten. Nei, julekvelden—det betyr jo at Jesus ble født.—Men hva betyr da Jesus for deg?—Jo, jeg maa si det som det er, smiler han saa godt.—Jeg tilhører de som gaar paa møte jeg.

Borte i gaten stanser en melkekjører med hesten og vognen sin. Han er en yngre mann. Vi gir oss i prat med ham, og undrer oss paa hva det er som opptar ham julekvelden.—Den store historiske hendelse — Kristi fødsel. Det er hovedtanken. Men de andre er det ikke saa godt aa spesifisere.

Idet vi gaar gjennom en park stiller vi spørsmålet til en “nursemaid”—en ung barnepleierske.—Hva tenker du paa julekvelden?—JESUS—Ja, hva tenker du paa?

—H. A. S.

taarene tørret paa kindet, ansiktet straalte, hun reiste sig saa ledig at hun glemta at støtte hoften og satte sig kloss ind til sin mand i slagbenken mellom vinduene for riktig at kunne
(Continued on Page 2)

YOUNG PEOPLE'S LUTHER LEAGUE

MILTON RUDE, Editor, Luther Seminary, 212 Wiggins Ave., Saskatoon, Sask.

Deadline for material to Y.P.L.L. Editor the 2nd of each month.

PRESIDENT'S COLUMN

"Peter said, 'Silver and gold have I none; but what I have I gladly give thee.'"—Acts 3:6.

We sometimes wish at Christmas-time that we had more to give to others to make them happy. But have you ever thought that Jesus Himself had very little materially to bring joy to others?

In a popular story somewhere we read of the well-intentioned man who said, "It's very hard to know how to help people when you can't send them blankets, or coal, or Christmas dinners." With far too many people this is true. They cannot think of bringing joy to others except with physical gifts. But yet the needs which these material things satisfy are the smallest needs of human lives. Only one petition of the Lord's Prayer has to deal with them, while the other six deal with spiritual things.

Yes, Luther Leaguers, there are better ways of helping than that. You can help with sympathy, hope, cheer, courage, inspiration, comfort. Think of your own pastor. What are you going to give him this year for Christmas? A five-dollar bill on the Christmas offering plate? Good, he has earned it. But if you know him, he would be made even happier if you offered to support him faithfully in prayer, and help him with certain tasks that you can easily do. He would be encouraged, inspired, and cheered, and you, too, would be blessed. And so also with your other friends. These intangible things are the blessings which most people need far more than they need blankets or coal or Christmas dinners.

Friend, what did Jesus give to those He made happy? As far as the record goes, He gave no money. He did not have it to give. But yet no one has ever given others as much as He did. He gave encouragement, instruction, love, and sympathy, and people were blessed because of His presence. He pointed people to worthwhile things in life.

None of us are too poor to give these gifts at Christmas. We may not have silver and gold to give, but a warm heart can give bundles of love which will mean more than all the money you can earn in a lifetime. Remember, to let your heart overflow its love to others this Christmas, and you will be happier than ever before.

O. K. STORAASLI.

"WILL YOU HELP?"

"You must help me by your prayers." 2 Cor. 1:11 (a).

Have any of you Luther Leaguers thought of prayer in the light of which Paul here speaks Intercessory prayer is a means of helping one another. Of course, it is God who does this, but He does this in answer to prayer. Isn't it true that there are many weak Christian brethren, because we have not interceded for them at the throne of grace? But is it not also true, that much work of our Luther League is weak spiritually, because we as Luther Leaguers have not been faithful in praying for it? The Word of God says that we are to help by our prayers.

Let us take this passage of Scripture to heart as we think of our coming International Luther League convention, to be held in Saskatoon on June 29-July 3, next year. We trust that you are already making plans to attend and enjoy the blessings of God. Are you, however, planning in another way for the convention? Are you praying that God will have His way in human hearts, both at the convention, and now as plans are constantly being made? Only as you, by your prayers "help," will the convention be the blessing God wants it to be. Luther Leaguers, begin now, if you have not done so before, to pre-

pare the way in prayer for our convention. Faithfully intercede in your prayer closet, and in your regular devotional meetings spend time in prayer, that under God, this convention might be the blessing God wants it to be.

ARNOLD HAGEN.

Farewell to Pastor Steiestol

On November 14, at the Martinson home, St. Victor, a full house of friends from St. Victor, Grande Valley and Assiniboia within the Mossbank parish, heard the farewell message of Pastor M. Steiestol, who plans to move to Preeceville in December. He spoke from Matthew 25, leaving an admonition for all to be ready and watching.

At this preaching place the League members have had charge of the programs. League members, accompanied by Mrs. E. Lumb, supplied the musical numbers, consisting of a choir selection, "More Love to Thee," a double quartet, "The Jericho Road," and a duet, "I Am Praying for You." Josephine Martinson had charge of the devotional period.

Following the message Magny Martinson spoke a few words of appreciation to Rev. and Mrs. Steiestol. A sum of money, done up with ribbons and crisp new bills was presented by little Marilyn Martinson, and a bouquet of mixed flowers was given to Mrs. Steiestol. Each in a few words thanked the assembled friends for their kindness and good wishes. The pastor also extended thanks to families who had given their homes as meeting places. The choir then sang a parting hymn, followed by the ever-loved, "Til We Meet Again," with all joining in. This appeared a surprise both for Rev. and Mrs. Steiestol, and the friends thus gathered trust that a few more pleasant memories may be taken along to cheer the time of parting.

The St. Victor League hopes to carry on its work and desires your prayers that God's Will may guide in the matter of establishing a congregation in the Assiniboia and St. Victor district, a project founded by Pastor Steiestol, assisted by student pastor, W. H. Braaten during the summer. Bible study groups were also a great help during the summer. The friends of Pastor Steiestol are thankful for the help he has given, and hope to further what he has begun, and may his work be blessed in his new field.

LILA DAHLMAN.

SEDGEWICK CONVENTION

The Edmonton Circuit Luther League convention held at Sedgewick, Alberta, November 12-14 in Bethania Church under the direction of the President Philip Anderson, was filled with Christ-centred messages in word and song. The Christian Fellowship enjoyed about the great theme "Hear God's Word Today" bound many hearts closer to their Lord and Savior and deepened the bond of Christian Fellowship.

The guest speaker, Pastor T. W. Maakestad of Edmonton, in his evening message presented the theme, "Hear God's Word Today" as a means of grace, in the law, and in the gospel, stressing the fact that we have the Word and it is our privilege and our responsibility to find out what message it has for us. In whatever we do we should first consider what God would think.

Then in regard to the Law—the Christian is no longer under the old legalistic law. Since he possesses salvation as a gift of grace through faith in Christ he is free from the obligation to keep the law in order that he might be saved. The law convicts us of sin and drives us to Christ, then teaches the believer how to live. He

chooses to obey, not because he fears punishment, but because he loves the Father.

The Gospel is the good news. All who hear the Gospel are called and those who accept the invitation are chosen—will you be there?

Pastor S. Johnson led the Bible Studies—Who Is Jesus? What Is Jesus? Can a Person Know Him?

The Sunday morning Communion service was conducted by Rev. I. Saugen, assisted by Pastor Egedahl who gave the Confessional address. Many of God's children gathered to partake of His Body and Blood. The morning message was by Pastor S. Johnson from Matthew 25—the five wise and five foolish virgins. We need the oil of the assurance of salvation which requires true, genuine repentance; the oil of separation; oil of self-denial; oil of preparedness which comes through prayer; the oil of compassion for the lost and the oil of the spirit of giving. Are you ready to meet the Lord when He comes?

The panel discussions were presented by different Leaguers: "Hear God's Word Today at the Family Altar," also "Hear God's Word Today and Use It."

Special musical numbers consisted of solos, duets, Bethania Men's Quartet, Bethania Ladies' Trio, Sharon Men's Quartet and the Viking Choir.

The Pocket Testament League banquet Saturday evening was very impressive with a candlelight service, the candles symbolic of the light which we have to pass on to others, stressing the need of daily communion with God through His Word and that God's Word might equip us to be instruments in His hands to win souls.

Mr. Huer from the British and Foreign Bible Society, showed the film "The Book for the World of Tomorrow." He also showed slides from the Hastings Lake Bible Camp.

The new officers are: President, Philip Anderson; vice-president, Ralph Jacobson; treasurer, Alice Thompson; recording secretary, Elder Danielson; corresponding secretary, Ila Moen; P.T.L. secretary, Gertrude Christensen; editor Echo, Bernice Magnuson; music director, Johnnie Lefsrud; advisor, Pastor S. Johnson; Bible Camp representative, Marvin Reiton.

We wish to thank the ladies who prepared such delicious meals, those who so cheerfully opened their homes and all who helped make this convention a blessing. The warm Christian fellowship experienced here will glow in many a heart for years to come, and let us bear in mind the importance of keeping God's Word as our daily guide and companion. Let us truly HEAR GOD'S WORD TODAY.

—GERTRUDE CHRISTIANSEN.

POCKET TESTAMENT LEAGUE BANQUET

Zion Luther League of Saskatoon held its annual Pocket Testament League banquet on November 26th in the church parlors. Milton Rude, our P.T.L. secretary who was in charge of the program, welcomed the Leaguers. After the singing of "Christian Leaguers Rally," we took our places at the tables and each lit a candle. It was something which will not be easily forgotten. We felt a bond of unity, as a family sitting down to the evening meal as Russell Melsen led us in a brief, devotional period of favorite Bible passages, prayer and choruses before we began the meal. After a very tasty supper which was served by one of the circles of Zion Ladies' Aid, Ken Braaten favored us with a piano solo. We sang a few choruses and the first three stanzas of "Break Thou the Bread of Life." Shirley Mossing gave a read-

ing entitled "The Light." "Thy Will Be Done" was sung by Eunice Soggie. Morris Anderson presented the topic, "Hear God's Word Today," challenging each Leaguer to continue to be faithful to the promise made when joining the P.T.L., to read a portion of God's Word daily. Ruth Charstad spoke a few words on behalf of the Teen-age League. Ruth, being their P.T.L. secretary. To close the banquet we joined in singing the last two verses of "Break Thou the Bread of Life," after which slides were shown illustrating the work of the Pocket Testament League. The Leaguers then enjoyed a social hour.

—Fern Nelson.

POCKET TESTAMENT LEAGUE PROGRAM AND LUNCHEON

A very fine Pocket Testament League program and luncheon was held in Central Lutheran Church, Edmonton, November 11th, with Gertrude Christensen, P.T.L. secretary, in charge. Dr. O. K. Storaasli of Saskatoon was guest speaker. The program was begun by showing slides in the Grande Prairie convention. Dr. Storaasli spoke on "The Precious Word of God," which was a great blessing to all those present. Approximately 100 attended. The service was ended in a candle-light service in which those who wished were given an opportunity to join.

We thank God for those who felt a desire to join the Pocket Testament League for we need daily Bible reading and much Bible study.

Fellow Leaguers, let us continue to pray that this organization might lead more young people into the Bible, that they may learn to love the Word, live the Word, study the Word, memorize the Word and carry the Word. There is no other way to hold our young people for Christ and our Church.

"Order my steps in Thy Word and let not any iniquity have dominion over me." Psalm 119:133.

—Esther L. Erickson,

Edmonton L.L. secretary.

WEDDING BELLS

United in marriage on November 6th were Alma Lorraine, daughter of Mr. and Mrs. Helmer Nelson, and Clarence Leroy, son of Mr. and Mrs. Lingren, all of Estevan.

Alma has been very active in Luther League work. For several years she was P.T.L. secretary of Moose Jaw Circuit. For the past two years she has been president of Estevan L.L. We wish Mr. and Mrs. Lingren God's richest blessings.

CHRISTMAS GREETINGS

We wish to all a Blessed Christmas Season and may the Savior be born anew in your heart this Christmas.

"CHILDREN'S CHAPEL"

Are you aware that there is a dramatization of Bible stories on your radio entitled "Children's Chapel"? We list below the various stations from which these broadcasts are heard. By encouraging children to listen to these programs you can bring the message of God's Word into homes and hearts. This is one way you can serve your Lord in reaching out to unchurched children. Remember also to enroll these children in the correspondence lessons available from the Sunday School at Home office at Outlook, Saskatchewan. Write to this office for full information.

Children's Chapel Broadcasts

CFQC Saskatoon, Sask., Canada, 600 on your dial, Saturday, 9.30 a.m.
KMON Great Falls, Mont., 560 on your dial, Saturday, 10.00 a.m.
KFYR Bismarck, North Dakota, 550 on your dial, Friday, 5.30 p.m.
KVNJ-FM Fargo, N.D., FM channel, 222, 92.3 ms, Sunday, 5.15 p.m.
KVI Seattle-Tacoma, Wash., 570 on your dial, Saturday, 8.45 a.m.
CJDC Dawson Creek, B.C., Sunday, 2.30 p.m.

—C. A. H.